

If we look at Pesach carefully, we see that we are celebrating three different deliverances. We are celebrating the deliverance of G-d's name. After all, the Jewish people refer to this holiday as Pesach, which can also mean limping. If we look around us, we can see that evil flourishes. It looks like G-d is limping. Pesach proves that G-d is not limping. He is active in the world. If we will first act He will help.

The eggs stand for the Jewish people. Pesach celebrates the redemption of the Jewish people from slavery. Just as an egg becomes harder the longer you boil it, so the Jewish people became stronger, the harder they were persecuted. We have a part in our redemption, but if we would not have assumed responsibility, we would not have been redeemed. If we would not have taken the lamb, and put its blood on the door we would not have been redeemed.

The bitter herbs stand for the personal problems we all face in life—sickness, death, and disappointments. These too, can be ameliorated if we attach ourselves to our people and to our G-d.

The Seder plate teaches all these things. The Seder plate is really two inverted triangles. From right to left we have the shank bone and then the egg. In the second row in the middle we have the bitter herbs. On the bottom row we have the harosis and the karpas.

On Pesach we are redeeming G-d's name, our people and ourselves from the bitterness of life. How do we do this? We take the bitter herbs and dip them in the harosis. The harosis is sweet and reminds us of the mortar in Egypt. We don't give up, rather we work to better things. Work is sweet when we are trying to make things better. If you want to be happy, the Rabbis teach to wear yourself out in a good cause.

Life is filled with bitterness, sickness, death, problems, but with hard work we can overcome everything. That's why we take the bitter herbs and dip them into the harosis. Our personal problems can be lessened,

or mitigated, even overcome if we will take the initiative and not wallow in self-pity.

We also assure the future of the Jewish people by dipping the greens, karpas, into salt water. The greens stand for new life, as does the egg. The salt water stands for our tears. Many people, when eating the egg, also dip it into salt water to proclaim again that with our tears we can create something positive. We can redeem the Jewish people, but it means assuming responsibility for our people, and for G-d's name. Let's all never give up.

I wish you all wonderful Seders and good happy lives.